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MRS. EDDY ADDRESSING 8,000
CHRISTIAN SCIENTISTS ASSEMBLED ON
THE GROUNDS OF HER HOME IN CONCORD,
NEW HAMPSHIRE, JUNE, 1903

Growth of Christian Science In America*

WHAT CHRISTIAN SCIENCE IS ACCOMPLISHING

By GEORGE SHAW COOK, Christian Science Committee
on Publication for the State of Illinois

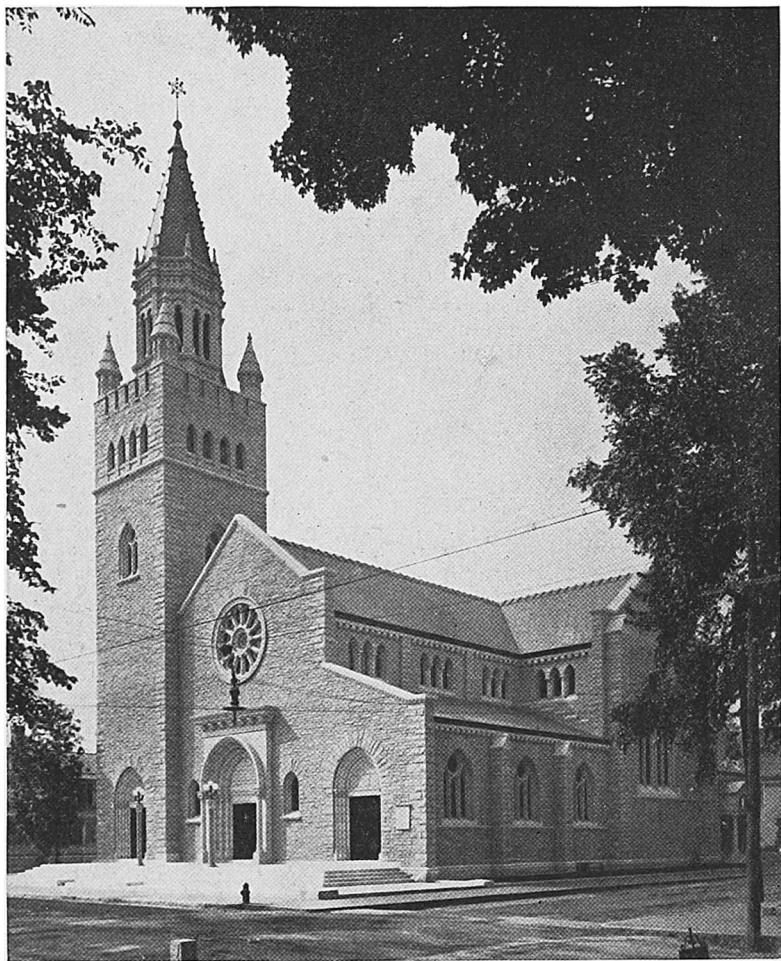
JUST before the dawn of the Christian era, when the people Israel had long turned their expectant gaze toward the coming of the Messiah, there was found among them one whose pure consciousness was spiritual enough to discern God as the Father of man. As the result of this spiritual discernment or immaculate conception by the faithful Mary, there appeared to human view the Saviour of mankind, the founder of Christianity—Jesus the Christ—who presently stood before his people in fulfillment of prophecy and reiterated those majestic words which long before had been spoken of him by Isaiah: "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In confirmation of these words this God-like man, anointed "beyond measure" with the divine Spirit—the understanding of infinite Good—"went about all Galilee . . . preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people." Later in his ministry he commanded his followers to "heal the sick, cleanse the lepers, raise the dead, cast out devils," so it may be truly said that the Christian Church was founded upon the rock of spiritual healing. When the earthly ministry of our Master was drawing to a close he called his disciples to him and uttered these words: "And I will pray the Father and he will give you another Comforter that he may abide with you forever; even the Spirit of Truth." The Scriptural writings of Peter and Paul bear witness to the mighty works which were done in the early Christian Church after the ascension of Jesus; and the historian Gibbon records that even the raising of the dead was not uncommon among the early Christians for two or three hundred years after the time of Jesus. However, when

the Church became political and dogmatic the spiritual power to heal rapidly withered under the stupefying influence of priestcraft, superstition and creeds. Finally this essential element of Christianity seems to have been entirely obscured by material systems. Thus the Church half slumbered through the ages, aroused now and again by the clarion call of a Luther or a Wesley, until in the latter part of the nineteenth century the "undivided garment" of Christianity was restored to the world by another pure and faithful woman through her discernment of God, Spirit, Mind as the Father and Mother of man. The natural conclusion to be reached from this fundamental premise that God, the only Father and Mother, the one Parent, the sole Cause and Creator of man, is Spirit or Mind, is that man, the son of God—the image of Spirit—the likeness of Mind—must be and is mental, spiritual and Godlike. Therefore the mortal, material, sinful sense of man can not be the true or real man, but only a false concept of man, due to a false concept of God. This revelation of the Truth about God and man carried with it the correlative knowledge that God, Spirit or Mind, being the sole Cause and Creator, must also be the one supreme and omnipotent Intelligence and that this infinite all-inclusive Intelligence or Truth must be the principle of all that really exists by way of effect, i. e., the universe and man. Because Principle, Intelligence or Truth is always manifested through law, the universe and man must in reality be governed by the law of divine Principle. Because this divine Principle is God and God is Good, the law of divine Principle must be good. In order to be good and manifest God who is Love and Life, this divine law—this law of supreme power and intelligence—must necessarily be the law of life, health and eternal harmony to man and the universe. Therefore any supposed law of matter or the human mind claiming to hold man in discord and to cause him suffering must be without divine sanction or per-

* NOTE.—This is the first of a series of articles to be published from time to time, on this subject, from the pen of well-known writers.

WHAT CHRISTIAN SCIENCE IS ACCOMPLISHING



FIRST CHURCH OF CHRIST, SCIENTIST,
CONCORD, NEW HAMPSHIRE, THE GIFT
OF MRS. EDDY TO THE SCIENTISTS OF
THAT CITY

mission and must of necessity be annulled and superseded in human experience by the law of divine Good. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2.)

As the result of this priceless discovery we have the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, the discoverer of Christian Science. In this book Christian Scientists have found the Comforter, the divine science of being or the "Spirit of Truth" which was promised by Jesus, and this science is leading them "into all truth." Mrs. Eddy, as the author of "Science and Health," and founder of the Christian Science Church,

does not claim to have invented a new religion, but simply to have discovered and made known to mankind the principle and law of the eternal Christ truth which enabled Jesus to heal the sick and reform the sinful twenty centuries ago, and which is just as operative and available now as it was then. As evidence of the verity and value of this discovery, attention is called to the fact that there are on record thousands of well-authenticated cases of healing and reformation as the result of reading and studying the Christian Science text-book.

The natural outcome of the beautiful life of the author of "Science and Health," who for more than forty years has labored unceasingly for the amelioration of human suffer-

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THE FIRST CHURCH OF CHRIST,
SCIENTIST, BOSTON, MASSACHUSETTS.
ORIGINAL BUILDING DEDICATED
JANUARY, 1895. NEW BUILDING
DEDICATED JUNE, 1906

ing in the face of misunderstanding and misrepresentation, was the Christian Science movement and the Church of Christ, Scientist.

The Mother Church of the Christian Science denomination is The First Church of Christ, Scientist, in Boston, of which Mrs. Eddy is Pastor Emeritus, and the affairs of which are actively directed by her. The membership of this church is over 40,000, and its new edifice dedicated last June was built at a cost of over \$2,000,000.00, and has a seating capacity of more than 5,000. All other Christian Science churches in the world are branches of the Mother Church. Many of these branch churches in Chicago and elsewhere have erected beautiful and costly edifices. The money for the erection of these church buildings has been contributed voluntarily by those who are beneficiaries of Christian Science. They have been built not without intelligent activity, but without struggle. The quiet and unostentatious appearing of these beautiful and enduring temples of worship remind one of the lines from Longfellow's "Evangeline:"

"Silently one by one, in the infinite meadows
of heaven,
Blossomed the lovely stars, the forget-me-
nots of the angels."

While rejoicing in these signs of God's providence, Christian Scientists realize that no material structure, however imposing, can convey the true idea of church. They know that the Church of Christ is not correctly defined as a congregation of persons, nor is it adequately represented by any temporal organization. However, in the present stage of the world's progress, the church movement and organization have their rightful and necessary place in the redemption of humanity, and they rejoice that the Church of Christ, Scientist, is certainly fulfilling its mission in this respect. There can be no doubt that Christian Science is having a decided and beneficial effect on the commerce, the religion, the literature and the art of the world today. It is broadening, uplifting, purifying, spiritualizing the thought of hundreds of thousands of earth's workers in the professional, artistic and musical world.

WHAT CHRISTIAN SCIENCE IS ACCOMPLISHING



FIRST CHURCH OF CHRIST, SCIENTIST,
CHICAGO. DEDICATED NOVEMBER, 1897

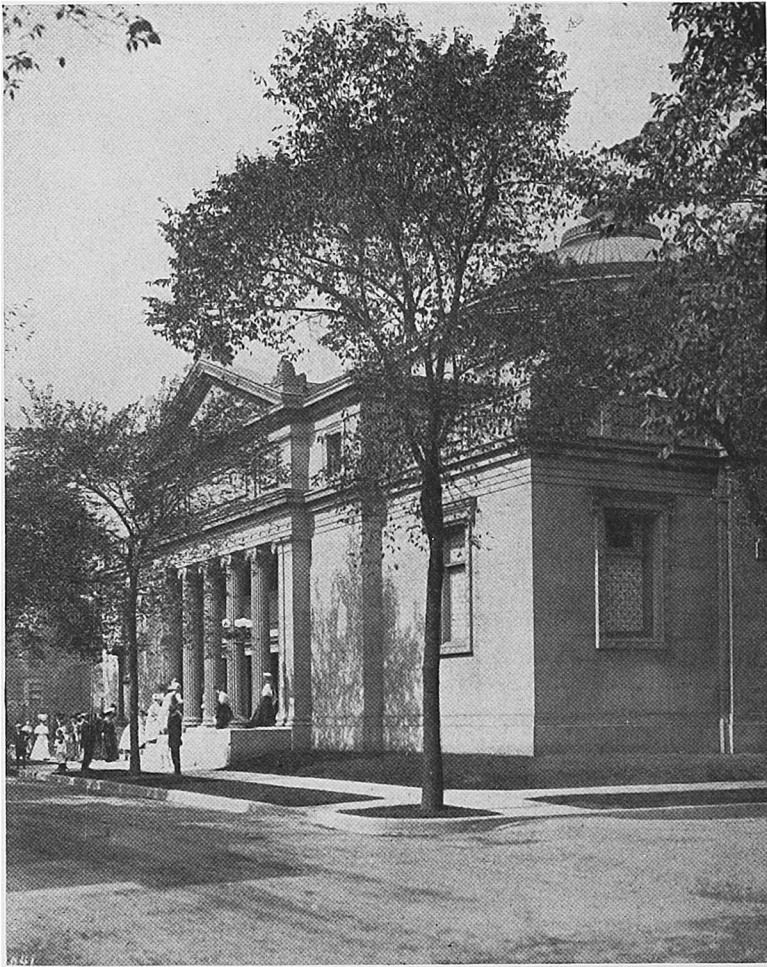
It is a stay to the capitalist and a strength to the toiler. It is proving itself to be "all things to all men." Because of this it is the chief joy of the true Christian Scientist to assist Mrs. Eddy in realizing the "spirit of her life purpose," which she defines in her "Miscellaneous Writings" as a desire to "impress humanity with the genuine recognition of practical, operative Christian Science."

Impelled by the spirit of practical gratitude, many men and women in all parts of the world have sacrificed personal and social ambition, together with the desire for worldly honors, to devote their lives to the redemption and salvation of mankind. That the earnest efforts of these unselfish Christians are bearing fruit is patent to all unprejudiced observers. In almost every part of this country and

in many foreign lands the regenerative power of Truth as it is revealed in Christian Science is raising up a great and constantly growing army of those who have been rescued from unspeakable misery and restored to a normal and natural sense of health and usefulness. These people rejoicingly lend their aid to the Christian Science movement, and as a result thousands upon thousands are rallying to the support of the Christian Science Cause.

Said an inquiring visitor at one of the Wednesday evening testimony and experience meetings in First Church of Christ, Scientist, on Drexel boulevard, after silently surveying for some moments the great congregation of more than fifteen hundred persons assembled in the beautiful auditorium of the church, "Where do all these people come from, and

WHAT CHRISTIAN SCIENCE IS ACCOMPLISHING



SECOND CHURCH OF CHRIST, SCIENTIST,
CHICAGO. DEDICATED APRIL, 1901

why do so many business men come to a midweek prayer meeting?" His nearest neighbor replied without hesitation: "They come from every walk of life, and the business men come because you could not keep them away. The average business man is looking for something practical, not only in business but in religion, and when he finds it you will be very likely to find him wherever he can learn more about it. The men whom you see here tonight have found in Christian Science a religion of works—something which they can use not only in church on Sunday but in the office and the home every hour of every day in the week. Every man in this audience who is a Christian Scientist has been relieved in some measure of sickness and sin through gaining a better understanding of God as Mind and of man's relation to Him as ex-

plained in Christian Science." From the dozen testimonies which followed the visitor learned that Christian Science is not merely a newly discovered means of healing disease without the use of medicine, but also that it is absolutely impossible for one to be physically healed in Christian Science without being mentally, morally and spiritually benefited. He learned that Christian Science heals at one and the same time not only sickness but sin; that it replaces worry, anxiety and fear with confidence, trust and courage; that it puts prosperity in the place of poverty, honesty and sincerity in the place of craftiness and deceit, joy in the place of sorrow, and substitutes the "garment of praise" for the "spirit of heaviness." Thus the investigator became convinced that there was indeed good cause for these men to go week by week to these

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THIRD CHURCH OF CHRIST, SCIENTIST,
CHICAGO. DEDICATED JUNE, 1901

meetings that they might testify to their gratitude for their own improved condition and be strengthened and encouraged by the relation of the experiences of others.

It should not be supposed, however, that Christian Scientists are, or that they pretend to be, entirely immune from sickness and suffering. They only claim that they are not sick as often as they formerly were; that when sick they recover more rapidly because they have less fear of disease. Where they formerly depended upon matter to cure what they considered to be abnormal material conditions, now they recognize the cause of disease as sin, fear, ignorance, superstition, envy, jealousy, hatred, anger or some other erroneous condition of the human mind, and they seek its cure in divine Mind. Their experience has convinced them that they are in the direct line of scientifically overcoming sin, disease and death—"the last enemy which shall be destroyed."

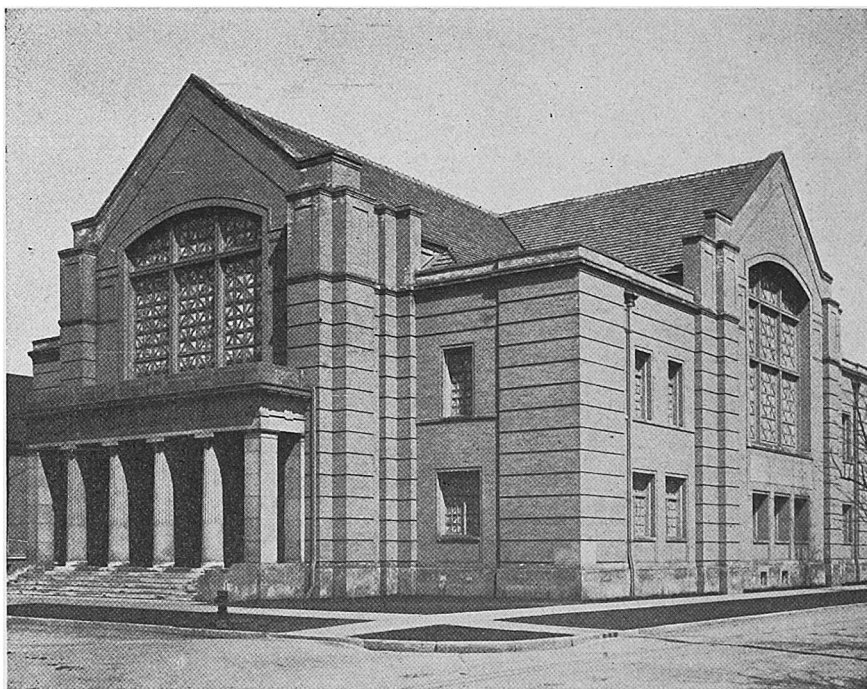
Paul said: "To be carnally minded (to believe that matter is substance and that evil is real) is death; but to be spiritually minded (right-minded) is life and peace." Many intelligent physicians of wide experience in the practice of medicine have been compelled to agree with the statement of Christian Science that disease has a mental cause, and one of

Chicago's well-known physicians has recently in a published interview said in substance that thousands of cases which have come under his observation as a medical practitioner convince him that disease has its origin in thought and must therefore be cured by right thinking. If this learned doctor's observations are correct—and it can be easily demonstrated that they are—then there certainly is nothing fantastic, irrational nor absurd in the contention of Christian Science that inasmuch as disease has its origin in the erroneous thought modes of the human mind, its cure must be found in the right or spiritual thought modes which emanate from and pertain to the divine Mind, the Mind which is God.

Many persons think that Christian Scientists are in a state of personal antagonism to medical doctors. Nothing could be more mistaken. Christian Scientists have the greatest respect for physicians as a class and have great consideration for their tireless efforts to relieve human suffering. The contention of Christian Science is with the drugging system, and Christian Scientists do not say anything worse about that system than the more enlightened physicians have already said about it themselves.

While acknowledging occasional failures in the application of Christian Science to the

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FOURTH CHURCH OF CHRIST, SCIENTIST,
CHICAGO. DEDICATED FEBRUARY, 1907

treatment of disease, Christian Scientists believe that their system of treatment is the most efficacious and satisfactory curative method in existence. As an evidence of this attention is called to the fact that the last published statistics showed the death rate among members of The First Church of Christ, Scientist, in Boston, to be 4.42 to the 1,000, whereas the death rate in the city of Boston for the same year was over 18 to the 1,000. Christian Science practitioners receive a very great percentage of their practice from the class of patients who have failed to experience healing by means of medicine, and, notwithstanding this fact, those applying to Christian Science for help very seldom fail to be healed or to be permanently benefited.

For forty centuries the advocates of materia medica have striven to perfect a material system of healing, and as a result they are compelled to acknowledge utter inability to cope with a long list of diseases which are considered by them incurable. During forty years of Christian Science practice every single one of these so-called incurable diseases has been healed, not in a few instances but in many. Authentic records exist of the healing by means of Christian Science of well-known cases of organic physical disease which had been previously diagnosed as such by rep-

utable physicians. This statement is not made with any sense of boastfulness or vainglory but in gratitude for the fact that it has been scientifically demonstrated that there is no such thing as incurable disease.

It should not seem strange that with a knowledge of the foregoing facts Christian Scientists are willing under the most trying circumstances to trust unreservedly in the power of the God "who forgiveth all thine iniquities; who healeth all thy diseases."

Having satisfied themselves through repeated trials that Christian Science offers the surest means of deliverance from all the ills which flesh is heir to, be they bodily or mental, chronic or acute, it should not be a matter of wonderment that they are willing and glad to depend upon Christian Science for the healing of their children. Strange and inhuman indeed the parents who would withhold from their loved ones the aid which they themselves have proved to be the best available. What is the result of this so far as the children are concerned? Merely this, that the children of Christian Scientists are as a class more than ordinarily free from the sicknesses which are commonly associated with childhood, from contagion and epidemics, from fear and childish troubles in general. When these experiences do come they are,

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FIFTH CHURCH OF CHRIST, SCIENTIST,
CHICAGO. DEDICATED FEBRUARY, 1907

to say the least, no more severe under Christian Science than under other forms of treatment. Christian Scientists love their children and care for them tenderly and sensibly. They know, however, that they are conferring upon them a priceless boon when they teach them to depend less and less upon a human sense of protection and guidance which always involves doubt, fear and failure, and more and more upon the guidance and protection of the heavenly Father and Mother God whose unfailing tenderness and power are always available to His children in every time of need.

Some believe that Christian Scientists, perceiving as they do to some extent the mighty actuality of Good, ignore the evil in human experience or dismiss it with a mere denial of its existence. This is a mistake. Christian Scien-

tists recognize that mortal existence is made up of a sense of evil experiences which are due to a false belief that evil is natural, that it is provided by God and therefore is inevitable. Christian Science, however, shows this to be a mortal mistake which can and ultimately must be destroyed through a right understanding of God as all Good and of man's true sinless relationship to God. No one realizes more fully than the Christian Scientists, however, that transformation from sin to holiness must take place more or less gradually through earnest desire and righteous effort to forsake sin and evil of every kind and step by step to know more and to express more in thought and deed the Creator who "saw everything that he had made, and behold, it was very good."

In our own city of Chicago the first healing and reformatory work was done in the

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autumn of 1883. A little more than a dozen of the early students of Christian Science organized a church in 1886 and began to hold regular services, first in Weber Hall and then in the old Methodist Church Block. Subsequently First Church of Christ, Scientist, of Chicago met in Kimball Hall, and at that time the congregation grew to such an extent that it was decided to rent the Auditorium, where services were held until the dedication of First Church edifice in November of 1897. From that time the interest developed so rapidly that in almost incredibly quick succession the congregations of Second, Third, Fourth, Fifth and Sixth Churches were formed as the outgrowth of First Church, and at present there are seven Christian Science churches within the city limits of Chicago, having a total membership of about

3,800 and an average total attendance of more than 8,000. There have been built in the city during the past ten years by the Christian Science denomination the five dignified church edifices which are made the subject of illustration in connection with this article. These churches were erected at an average cost of more than \$100,000.00 each and form a distinctly notable addition to the architectural beauty of the neighborhoods in which they are located.

* * *

The activity of Christian Science in Chicago is only typical of its activity and growth in other parts of the world. Little by little is Christian Science establishing itself in the universal consciousness as the divine agency which is showing mortals how to know Good, to be good and to do good, here and now.

TRUTH AND ART.

(ELIZABETH.)

How can I find in life a throne;
How can I name myself endure;
How can I stand if all my own
Have one support unsure?

What tho the fair knights kneel them due;
Tho tint and tone and chisel be;
Crafts were but idle, life untrue,
If love live not for me.

When God's white hand-clasp closed on me,
Sending me down the immortal ray,
Came I to man as pure idea,
Holding the perfect way.

MARTHA VIRGINIA BURTON.—